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# El cuidado necesario leonardo boff gratis

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A preview of the new movies that were shown during that year... Pedro Pablo Achondo, a scholar from the Pontifical Catholic University of Chile's Faculty of Ecclesiastical Theology, wrote this book review for "The necessary care" by Leonardo Boff (Trotta Editorial, Madrid, 2012, 169pp). This reading recommendation comes at a crucial time when humanity is facing the COVID-19 pandemic. After dedicating much thought and reflection to Liberation Theology, Leonardo Boff shifted his focus towards Virtue Ethics and Ecology. Initially, many theologians in Latin America found this shift unusual, but over time, they realized that Boff's approach was prescient. The book "El cuidado necesario" (The necessary care) is situated within this framework. It highlights the need for a holistic system that integrates social, political, religious, and ecological aspects to address pressing issues such as climate change, eco-social crises, and pandemics like COVID-19. The book also emphasizes the importance of caring for the planet and its inhabitants. This publication can be seen as a continuation of Boff's previous work "El cuidado esencial: ética de lo humano, compasión por la tierra" (Essential care: ethics of humanity, compassion for the earth), published in 2002. In this book, Boff critiques the concept of sustainability as promoted by capitalist green thinking and instead advocates for a profound change that involves taking responsibility for the planet's well-being. The vitality and integrity of ecosystems and caregivers in the Common Home (9) are deeply connected to the concept of care that traverses the book. Care is defined from multiple perspectives: first, it encompasses solicitude, vigilance, attention, diligence, and demonstrating importance for others; second, it connotes concern, unease, even shock for others; third, it encompasses a dimension of affection, linked to loved ones and those with whom we share emotional connections. As Boff (19) states, "Care makes the other a precious reality." A fourth sense of care is presented as a set of supporting devices and protections without which human life would not exist (19). The concept is further enriched by considering care as precaution and prevention (21). The author's intellectual constant in recent decades has been applying the concept of care to planetary reality, engaging in interdisciplinary work. Boff dialogues with exact sciences, particularly physics, biology, and astronomy, to demonstrate that care appears in evolutionary relationships. Matter would have allowed for the emergence of other beings through care. For Boff, care is understood as a vital force, a condition for life to exist. The theologian dedicates dense pages to philosophical and anthropological foundations of care, highlighting humanity's understanding as "bearers of essential care" (34) and care as "the relational sense of life" (34). Care may seem elevated to the profound order of love, which is precisely what Boff aims to demonstrate: that care is vital and belongs to human definition, stating that "talking about humans without talking about care isn't talking about humans" (35). The development of this argument, closely tied to Heidegger's philosophy, situates us in an ontological horizon regarding the nature of being. Caring would be an ontological act, as it is life, existence, and the existing that are being cared for. "Caring for the time given to us to live, accepting its fleeting nature, and overcoming concern about what is relative and possible" allows acceptance that part of life is also death. Care is about embracing the fragility of life and, as a result, living it joyfully. In the heart of this book, Leonardo Boff presents care as a paradigm, which is a new way to inhabit the Earth (41). The main thesis argues that care, along with sustainability, are "the two structural pillars of the new civilization that is to come" (44). Boff, without shying away from his prophetic voice, takes on the challenge of preparing and announcing that other human civilization that will achieve a way of living that does not lead to self-destruction. The theologian's reflection is helicoide, as he returns to previously treated topics, deepening them further each time. Within the demands of the care paradigm are found: rescuing reason cordial (49), balancing Western logos with neglected and included pathos; refunding the natural pact (52), reconnecting with the Earth as a living organism, recovering a connection with the Common House to build a "socio-cosmic democracy." In third place, Boff assumes the rights of Mother Earth, respect, and veneration as necessary care. The new paradigm requires us to relearn various skills and assume a plurality of knowledge, such as those transmitted by indigenous peoples (56) and especially the concept of buen vivir (64). Finally, a last requirement: deepening inner ecology (64). It is impossible not to feel the echoes of the future of what will be Pope Francis' Encyclical Laudato Si' (2015) and the central idea of Integral Ecology. Inner ecology, according to Boff, is based on ideas from deep ecology and biologist Edward O. Wilson's biofilia, that is, "loving care for all forms of life, now threatened." Leonardo Boff does not delve into explanations or problematize these concepts, but rather assumes that this book has been preceded by others and thus obliges us to accompany his reflection in a broader way. A chapter dedicated to the ethics of care leads us to a more anthropological section. The three spheres present the care from concern, prevention, and caution. To be concerned about one's way of being; to assume the precaution of our actions, attitudes, and relationships; and to take care of others and our Common Home (90). We are given beautiful pages that, like a manifesto on care, affirm among several aspects that: "Taking care of the Earth is mainly taking care of its integrity and vitality. It's not allowing a bioclimatic zone or a vast region to degenerate entirely and enter into a destructive process" [...] Taking care of the Earth is taking care of its best production, which are us, human beings, men and women" [...] Taking care of the Earth is, finally, taking care of ourselves, because we are the Earth that feels, thinks, loves, cares, venerates, and senses itself as a carrier of Divinity and the Mystery of the universe (92). Assuming the new paradigm of care involves a reconstruction of the self, meaning each person will understand themselves differently regarding themselves, others, and the ecosystem. It's about living as beings with spirit and assuming this spiritual dimension regarding everything we do. Hence, living spirituality (115) requires overcoming certain conceptions of religion where one becomes fixated or excessively closed off to human openness towards transcendence. According to the author, it becomes an imperative "to cultivate a permanent attitude of openness towards any reality" (115), which is a very profound intuition that shows Boff installed in a more holistic and less dogmatic place, living and thinking from a Catholic freedom quite broader than what we are generally accustomed to. The last two chapters deal with care in medicine and care as education in the planetary era. It would be worth returning to his presentation of the idea of health (121). For Boff, health consists of an equilibrium of body, mind, spirit, and nature. This latter dimension is often overlooked but has the power to transform everything and requires being well understood. It's not about the environmental discourse of conventional ecology, but about nature as life, as "Fount of Energy" that sustains, enlivens, and orders everything. Translation: La naturaleza tiene un papel crucial en nuestra salud, no solo física sino también emocional y social. Un ecoteólogo sostiene que la complejidad del medio ambiente es una realidad que debemos aceptar y abordar para construir una sociedad más curativa. Para lograrlo, es necesario crear un espacio donde las relaciones humanas sean fuente de apoyo y conexión. Esto implica reconocer que el cuidado mutuo es esencial y ser capaz de hacerlo sin que nadie se sienta menos valorado o humillado. En su lugar, debe fortalecer los vínculos y crear un sentido de comunidad en la que todos puedan sentirse cómodos como trabajadores y como personas con un destino común.